Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance. —*The Voice of the Silence*

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REINCARNATION AND KARMA

WITH the gradual spread of interest in reincarnation that it is now possible to recognize, and which comes with the gathering strength of the cycle, one sees the enormous importance of linking this idea with the law of ethical causation. A merely personal interest in reincarnation, or a phenomenalistic attraction such as the Bridey Murphy case excited a few years ago, can be of little value to the purposes of the soul.

Awareness of Karma and Reincarnation in Theosophic terms would soon release countless men of moral sensibility from their confining depression and sense of inadequacy. For through knowledge of Karma comes the conviction that if we do our duty according to the circuits of experience natural to our present birth, the entire world will benefit. The interconnection of all life, of all men, is a part of the law of Karma. Altruism or service to others is a universal principle, but it works through individuals—its saving quality is *distributed* by them, and it can be distributed only according to the Karma of their lives.

Karma includes the idea that *nothing is lost*—that no effort, not the slightest, can vanish from the world of causes. So, with knowledge of this idea, the humblest man may know that he does his part. He need not give way to the desperation which overtakes so many these days, as the rapid communications of disaster and inhumanity in so many parts of the world fill men with feelings of hopelessness. Lines of retributive Karma are maturing, long-owed

debts are being paid; and while understanding this need not, should not, reduce our sympathy for those who suffer, we can still go about our work with sure confidence in the Law.

What is that work? It is what we have chosen to do. Each ego has his own "sphere of influence," defined by his obligations and commitments brought forward from the past. Thus the area of work varies with individuals. And the intensity and one-pointedness with which we do our work must also vary, depending upon the measure of our faith in the Law.

Mr. Judge gives many wise counsels on these matters in his *Letters*. His words have both particularity and universality, the particularity being of a sort that makes each reader feel that he is personally addressed, so that the universality comes in this way. Early in Book I of the *Letters,* he writes to Jasper Niemand of the need of the individual student to cast out *doubt,* for doubt can only lessen one's effectiveness for good. What sort of doubt? Doubt "as to the wise ordering of all things, for all things are under law." It is evident that Jasper had been complaining of a sense of futility—of the overwhelming evil she saw all about. Mr. Judge does not deny the evil, but he shows the personal element in Jasper's awareness of it. He speaks in majestic terms of the prevalence of wrong and pain in Kali Yuga, of the fact that Jasper failed to see many other aspects of the woes of the world, but that, whatever she says—

> The whole phantasmagoria is only a picture thrown up against the screen of Time now burning itself out before our eyes by the mighty magic of Prakriti (Nature). But you and I are superior to Nature. Why, then, mind these pictures? Part of that very screen, however, being our own mortal bodies, we cannot help the *sensation* derived therefrom through our connection with the body.

And he exclaims, "Now, then, is there not many a cubic inch of our own body which is entitled to know and to be the Truth in greater measure than now? And yet you grieve for the ignorance of so many other human beings!" But then, from the dispassionate sight of the occultist, he passes to the human condition:

> Grieve on: and I grieve, too. Do not imagine that I *am* what is there written. Not so. I am grieving just the same outwardly, but inwardly trying what I have just told you.

In the second book he speaks of the work we have to do, which is "first, our own work, in and on ourselves, each one." This has for its object "the enlightenment of oneself for the good of others."

Doubt interferes with this work: "If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future." A little later, he adds:

> But, concretely, there is a certain object for our general work. It is to start up a new force, a new current in the world, whereby great and long-gone Gnanis, or wise ones, will be attracted back to incarnate among men here and there, and thus bring back the true life and the true practices.

So the ground for encouragement in the light of the teachings of Theosophy includes such possibilities, and this gives positive focus to the energies of those who enlarge their vision of the future with these possibilities. But for one to stand on this ground, Reincarnation and Karma are a necessity—Reincarnation and Karma as the very dynamics of human life, in all its regions and processes. It is by reflection on these possibilities and the modes of their fulfillment, as described by the teachers, that the student comes to feel, in the progress of time, that the higher life is the only life worth living. Then he brings to the Theosophical Movement not only his questions, but his strength.

CONTINUITY

The whole series of [man's] actions and feelings in one life are determined by those of a previous and determine those of a subsequent life. . . . It is, I think, a really consoling idea that our present capacities are determined by our previous actions, and that our present actions again will determine our future character. It seems to liberate us from the bonds of an external fate and make us the captains of our own destinies. If we have formed here a beautiful relation, it will not perish at death, but be perpetuated, albeit unconsciously, in some future life. If we have developed a faculty here, it will not be destroyed, but will be the starting-point of later developments.

—G. LOWES DICKINSON

OCCULTISM TRUE AND FALSE

OCCULTISM is knowledge of the mysteries. Each of us, if he stops to realize, will see that he is not only surrounded by mysteries on every hand, but that he is also a mystery to himself. Each person tries to solve these mysteries in his own way—through the senses, through deductions made from their testimony, through inference, and through speculation. Often mere familiarity allows him simply to accept these mysteries as commonplace; but the moment a person begins to *wonder,* he is at least pointing his foot toward the path of occultism.

There are, according to Theosophy, three great divisions of Nature. First, there is the objective nature in which we live, whose reactions we suffer or enjoy; second, there is an invisible, indwelling, energizing nature, the exact model of visible nature, which stands to visible nature as cause to effect; third, there is something behind both of these, an unknown something in which both objective and subjective nature reside. We call the first "physical nature," that nature which we embody and which is everywhere in evidence about us; the second, the subjective and causal side of the physical nature, we call "psychic"; and the third, we call "Spirit," the source of both physical and metaphysical nature. The physical and psychic natures change constantly—all physical changes being preceded, accompanied, or followed by psychic or mental changes. But the Spirit does not change—not in the same sense that intellectual or physical nature changes. It, alone, is eternal and indestructible. These three—the physical, the intellectual or psychic, and the spiritual or monadic "universes"—are a trinity synthesized by Life. This Life pervades them all, permeates and sustains them all; so that these three "worlds" are but modifications, or aspects, of Life.

Just as we may speak of the auricles and ventricles of the heart as regulating the circulation of the blood in the body, so might we speak of four great branches, or arteries, which convey the pulsating activities of the intellect. We call these science, logic, religion, and philosophy. It is worth considering that in truth all four

of these branches are four different ways of approaching the solution of the mysteries. They may, therefore, be said to be tentative occultism, human occultism.

Let us take first what seems to many to be the nearest to real knowledge, what we call "exact science." Everywhere there are men of ability, of integrity and courage—all that constitutes what we may call character—diligently prosecuting the studies of the mysteries of physical nature. Although we call them scientists, they are one and all would-be occultists. For the more a scientist knows, the more he is aware of that immense and shoreless world of which he knows nothing. Thus his study of the objective universe places the scientist in mysterious contact with a non-objective universe, and he sees that there is an immediate relation between the world that he calls force and the world he calls matter.

Yet his only knowledge of force is where it transects matter, comes into conflict, you might say, with matter. And he has tabulated and classified the forms of this interference in the same way that he has classified the forms of matter. He speaks of electrical energy, mechanical energy, chemical energy, vital energy—but this is only giving names, making classifications. Through his study, however, he comes into contact with the third element of the physical trinity—law. We know law only by its interference with matter and force; we know force only by its interference with matter; and we know matter only by its interference with us. So the scientist is an occultist who falls short, and must forever fall short, for he is like a man endeavoring to solve a problem of four unknown quantities with an insufficient number of equations.

So far as logic is concerned, it is enough for our purpose to consider it as that invisible power, principle, function, or process, by which we are able to determine the relation between cause and effect—no matter to what we may apply it.

We turn now to the "occultists" who try to ignore objective nature —the theologians. They tend to ignore physical nature as determinedly as the scientist ignores metaphysical and spiritual nature. The theologian "teaches" about the nature of the soul and the nature of the spirit and the nature of God—all of which constitute a universe invisible to him. He is wiser as a would-be occultist than the scientist, in that he perceives that any external event is but an effect—not self-originating, not self-sustaining, not self-destroying. He therefore knows that there must be something which stands

in some kind of efficient relation to the phenomena of the cosmos. But his thinking does not proceed from any such fundamental sureties as does that of the modern scientist. For what the scientist *does* know, is true as far as it goes. The religionist is right only in the perception that until the subjective universe becomes as cognizable, as exactly charted as the objective universe, the scientist can never arrive at *real* knowledge, which is what true occultism is.

Now if we go beyond religion, which neglects the facts of science, and beyond science, which neglects the facts of religion, we come to philosophy; and we find that in the West philosophy, which should be a consideration of *principles,* is all based on speculation. So we have a philosophy which is speculative, a science which is practical, and a religion which is a sort of dream-stuff extruded into the waking consciousness. Our logic is good as far as it goes; but it does not go far enough because its premises are false or only partially true. So we can see that all the methods of investigation in vogue, from the highest to the lowest, cannot solve the mystery of whence we have come, how and why we are here, what our future destiny or destinies may be—and these are the real mysteries.

Fifty centuries ago *The Bhagavad-Gita* gave the scientific formula, the logical basis, the religious direction, the philosophical modulus, by which a man might find out for himself the truth of the four assumptions with which we began the consideration of this subject. It charts the path of true occultism, and for the man who follows the chart the path becomes ever less dark and mysterious, ever more lucent, until it becomes translucent. Then it is the light of knowledge.

There is now, there always has been, and there always must be, *one* life, *one* source, *one* infinite, fathomless, immeasurable principle which is alike the source and the container of all that is. It holds all experience—physical, astral, psychic, ethical, moral, and spiritual. It holds all forms and conditions within itself as Space holds objects. It is the ONE LIFE. In this One Life there is an infinity of modifications; but everything that is, sprang from the One Life, and by some process of modification, of sequence, of concatination of cause and effect, without hiatus or interlude from start to finish, has become what it now is. Thus the immortality of everything in this universe depends upon its identity with the One Life.

Now, if in the Absolute everything is, and if we are identical with the Absolute, then every man is just as much a perceiver, just as

much an actor or sower, just as much an experiencer or reaper, as any imaginable god. There is in every man, by virtue of his identity with the One Source, every power that is in That source. Just so, Life exists as an entirety. Life is one, though the forms through which it pulsates are countless. Intelligence is one, though the minds through which it operates are innumerable. It follows, then, that any being of perception—that is any spiritual being, any soul—is a modification of Spirit, and in order to become all-knowing, he must individually acquire that knowledge and omniscience which always did and does exist in the whole.

True occultism is the discipline by which this knowledge may be attained. It is that discipline by which self-control, self-knowledge, and self-mastery may be gained. The moment a man has carried these to perfection, he realizes that, though he has a physical body here, an astral body on another plane of nature, a mind on still a different plane of nature, he himself dwells in and on none of them. He dwells on the plane of the changeless, the eternal—free from the delusions of birth, death, and sorrow, because he recognizes the identity of the Real Being everywhere in everything. He has then a flawless knowledge of Universal Brotherhood from within, from the spiritual center, the all-inclusive point. He is now concerned only with souls, not with bodies; with truth, not dogmas; with practice, not profession; but above all he is interested in that kind of practical expression of fraternity which works for the emancipation of the soul in the only way that any soul can ever be emancipated—through knowledge. True occultism encompasses the whole range of Nature and of Man.

There is, therefore, no more noble, worthy, or wonderful a thing than for a man to begin to explore the penetralia of his own nature. Veil after veil will lift; and with each lifting of the veil his horizon grows wider and wider; but still there will be veil upon veil behind. The danger for the neophyte in occultism is that when he has penetrated but one step beyond the mundane, has lifted but one of the veils, he may think that he knows it all. The progress of the ego is a series of progressive awakenings in each of which he thinks, "Now, at last I have reached reality." But since his perception and his cognition are only a *part,* however large that part may be, which he has mistaken for the whole, he is still dreaming. Not until he has united his consciousness in the One Eternal Self, is he free from that dream called *Maya.*

letters • questions • comment

Krishna, in the BHAGAVAD-GITA, *tells Arjuna that the man of meditation is superior to the man of penance, the man of learning, and also to the man of action, and urges Arjuna "to become a man of meditation." This, one supposes, is to be taken seriously; yet, as Arjuna points out in the sixth chapter, the control of the mind is very difficult. What is the explanation of this unruly characteristic of the mind, which makes "meditation" seem such a "far-away" ideal?*

Conceivably, the inconstancy of lower Manas, as described by Mr. Judge in the *Ocean,* is man's "sample" of the attributes of matter, of which Krishna also speaks: "For spirit when invested with matter or *prakriti* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs." Meditation, then, is an intensification of the entire process of evolution—the learning of how to distinguish between the real and the unreal, the self and its field. But why is matter "turbulent" and disturbing to the mind subject to its influences? Because, one could say, matter is that state of life or being in which self-knowledge is absent; as a result, its energies are centrifugal—they fly outward instead of being directed inward; self-consciousness means the beginning of a change in polarity, by means of the will which functions through self-awareness, or some degree of self-awareness. This is also the means by which matter is "raised up."

As self-awareness grows, we begin to see that not all the purposes of human life are achieved by overt action, even though this activity occupies the individual throughout most of his conscious hours on earth. It is said that we learn from experience. However, this learning is not *in* the experience, but comes only when the experience is over and can be evaluated and understood. Initially, perhaps, the desire for a time of meditation is a recognition of the need for just such a quiet, introspective period during which previous activity can be assessed and goals clearly seen. Then, too, during a time of

bodily repose there seems more opportunity for an awareness of higher qualities to permeate this physical existence. It is at such times that the student is faced with the truth in the maxim that nothing remains for a moment inactive. In this case it is the mind which, because of its undisciplined activity, threatens the achievement of a state of meditation. It becomes evident that the mind is a vehicle as much in need of direction and control as the body or the emotions, and because control is commonly neglected during much of one's lifetime, considerable effort is needed to attain a tranquil mental state.

A questioner once asked Mr. Judge what mental obstructions were most frequently present in preventing meditation. His answer was:

> The greatest foe and that most frequently present is memory, or recollection. This was at one time called *phantasy*. The moment the mind is restrained in concentration for the purpose of meditation, that moment the images, the impressions, the sensations of the past begin to troop through the brain and tend to instantly and constantly disturb the concentration. Hence the need for less selfishness, less personality, less dwelling on objects and desiring them—or sensation. If the mind be full of impressions, there is also a self-reproductive power in it which takes hold of these seeds of thought and enlivens them. Recollection is the collecting together of impressions and so it constitutes the first and the greatest obstruction to meditation.

This does not, of course, mean that the student should seek to attain a vacant or blank mind, but rather one which is not distracted by images of past or future desires. And certainly, the fewer the desires, the fewer the distractions. Thus it will be seen that the best attitude for meditation is found not alone at the time set aside for this practice; rather, one's basic attitude toward life and the manner in which it is lived will create either favorable or unfavorable conditions. The way in which one reacts to events, the degree of control of emotions, the conscious quelling of desires, all these have a part in building up a psychological environment for meditation.

Mr. Judge makes this point clear in his article "Meditation, Concentration, Will" (THEOSOPHY 44:100). He says:

> Let us divide Meditation into two sorts. First is the meditation practiced at a set time, or an occasional one, whether by design or from physiological idiosyncracy. Second is the meditation of an entire lifetime, that single thread of intention, intentness, and desire running through the years stretching between the cradle

> and the grave. For the first in Patanjali's *Aphorisms* will be found all needful rules and particularity. If these are studied and not forgotten, then practice must give results.

There are frequent accounts in the press of occasions when an individual, at moments of great stress and imperative need, rises above his known abilities and performs acts seemingly beyond his powers. These usually involve rescue of a fellow man from a situation of great danger, and give a hint of the existence of hitherto unknown physical forces. By analogy, the same thing can happen to one who is able to obtain a measure of meditation. There is an awareness of the presence of a vast body of knowledge, of undreamed of spiritual resources, far beyond what one is conscious of using during daily life and, in fact, of a nature not frequently called for. Yet the assurance of the existence of such forces is strengthening, and realization of their extent tends toward a more universal and impersonal attitude. Once one experiences on this plane of consciousness, control of the mind becomes easier.

Again, Mr. Judge is helpful:

> No mere practice will develop will *per se,* for it exists forever, fully developed in itself. But practice will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation and Concentration. If we desire truth with the same intensity that we had formerly wished for success, money, or gratification, we will speedily acquire meditation and possess concentration. If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light, and in the Bhagavad Gita it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.

THE WISDOM RELIGION

Occultism or Magic: I

A VERY old religion is but a chapter or two of the entire volume of archaic primeval mysteries—Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven* keys. . . . Like the Universe itself, Science is ever *becoming,* and can never say, "I am that I am." On the other hand, Occult Science has its *changeless* traditions from pre-historic times. It may err in particulars; it can never become guilty of a mistake in questions of Universal laws, simply because that Science, justly referred to by philosophy as the *"divine,"* was born on higher planes, and was brought on Earth by beings who were wiser than man will be, even in the seventh Race of his Seventh Round.

Among the numerous sciences pursued by the well-disciplined army of earnest students of the present century, none has had less honours or more scoffing than the oldest of them—the science of sciences, the venerable mother-parent of all our modern pigmies. Anxious in their petty vanity to throw the veil of oblivion over their undoubted origin, the self-styled positive scientists, ever on the alert, present to the courageous scholar who tries to deviate from the beaten highway traced out for him by his dogmatic predecessors, a formidable range of serious obstacles.

As a rule, Occultism is a dangerous, double-edged weapon for one to handle who is unprepared to devote his whole life to it. The theory of it, unaided by serious practice, will ever remain in the eyes of those prejudiced against such an unpopular cause an idle, crazy speculation, fit only to charm the ears of ignorant old women. . . . In relation to the Kabalah, or the compound mystic text-book of the great secrets of Nature, we do not know of anyone in the present century who could have commanded a sufficient dose of that moral courage which fires the heart of the true Adept with the sacred flame of propagandism, to force him into defying public opinion by displaying familiarity with that sublime work. Ridicule is the

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Note.—"The Wisdom Religion" began in November, 1966. This section is taken from *A Modern Panarion* (pp. 38-46; 49-54), except for the first paragraph (from *S.D.* I, 318, 516)

deadliest weapon of the age, and while we read in the records of history of thousands of martyrs who joyfully braved flames and faggots in support of their mystic doctrines in the past centuries, we would scarcely be likely to find one individual in the present times who would be brave enough even to defy ridicule by seriously undertaking to prove the great truths embraced in the traditions of the Past.

As an instance of the above, I will mention the article on Rosicrucianism, signed "Hiraf." . . . "Hiraf" doubts whether there are in existence, in England or elsewhere, what we term regular colleges for the neophytes of this Secret Science. I will say from personal knowledge that such places there are in the East—in India, Asia Minor, and other countries. As in the primitive days of Socrates and other sages of antiquity, so now, those who are willing to learn the Great Truth will ever find *the chance* if they only "try" to meet some one to lead them to the door of one "who knows *when* and *how*." If "Hiraf" is right about the seventh rule of the Brotherhood of the Rosy Cross, which says that "the Rose-crux *becomes* and is not made," he may err as to the exceptions which have ever existed among other Brotherhoods devoted to the pursuit of the same secret knowledge. Then again, when he asserts, as he does, that Rosicrucianism is almost forgotten, we may answer him that we do not wonder at it, and add, by way of parenthesis, that, strictly speaking, the Rosicrucians do not now even exist, the last of that fraternity having departed in the person of Cagliostro.

"Hiraf" ought to add to the word Rosicrucianism "that particular sect" at least, for it was but a sect after all, one of many branches of the same tree.

By forgetting to specify that particular denomination and by including under the name of Rosicrucians all those who, devoting their lives to Occultism congregated together in Brotherhoods, "Hiraf" commits an error by which he may unwittingly lead people to believe that the Rosicrucians having disappeared, there are no more Kabalists practising Occultism on the face of the earth. He also becomes thereby guilty of an anachronism, attributing to the Rosicrucians the building of the pyramids and other majestic monuments, which indelibly exhibit in their architecture the symbols of the grand religions of the past. For it is not so. If the main object in view was, and still is, alike, with all the great family of the ancient and modern Kabalists, the dogmas and formulæ of certain sects differ greatly.

Springing one after the other from the great Oriental mother-root, they scattered broadcast all over the world, and each of them desiring to out-rival the other by plunging deeper and deeper into the secrets jealously guarded by Nature, some of them became guilty of the greatest heresies against the primitive Oriental Kabalah.

While the first followers of the secret sciences, taught to the Chaldæans by nations whose very name was never breathed in history, remained stationary in their studies, having arrived at the maximum, the Omega of the knowledge permitted to man, many of the subsequent sects separated from them, and, in their uncontrollable thirst for more knowledge, trespassed beyond the boundaries of truth and fell into fictions. In consequence of Pythagoras—so says Jamblichus—having by sheer force of energy and daring penetrated into the mysteries of the Temple of Thebes, obtained therein his initiation and afterwards *studied* the sacred sciences in Egypt for twenty-two years, many foreigners were subsequently admitted to share the knowledge of the wise men of the East, who, as a consequence, had many of their secrets divulged. Later still, unable to preserve them in their purity, these mysteries were so mixed up with fictions and fables *of the Grecian mythology* that truth was wholly distorted.

As the primitive Christian religion divided, in course of time, into numerous sects, so the science of Occultism gave birth to a variety of doctrines and various brotherhoods. So the Egyptian Ophites became the Christian Gnostics, shooting forth the Basilideans of the second century, and the original Rosicrucians created subsequently the Paracelsists, or Fire Philosophers, the European Alchemists, and other physical branches of their sect. (See Hargrave Jennings' *Rosicrucians.*) To call indifferently every Kabalist a Rosicrucian, is to commit the same error as if we were to call every Christian a Baptist on the ground that the latter are also Christians.

The Brotherhood of the Rosy Cross was not founded until the middle of the thirteenth century, and notwithstanding the assertions of the learned Mosheim, it derives its name neither from the Latin word Ros (dew), nor from a cross, the symbol of Lux. The origin of the Brotherhood can be ascertained by any earnest, *genuine* student of Occultism, who happens to travel in Asia Minor, if he chooses to fall in with some of the Brotherhood, and if he is willing to devote himself to the head-tiring work of deciphering a Rosicrucian manuscript—the hardest thing in the world—for it is carefully

preserved in the archives of the very Lodge which was founded by the first Kabalist of that name, but which now goes by another name. The founder of it, a German Ritter, of the name Rosencranz, was a man who, after acquiring a very suspicious reputation through the practice of the Black Art in his native place, reformed in consequence of a vision. Giving up his evil practices, he made a solemn vow, and went on foot to Palestine, in order to make his *amende honorable* at the Holy Sepulchre. Once there, the Christian God, the meek, but well-informed Nazarene—trained as he was in the high school of the Essenians, those virtuous descendants of the botanical as well as astrological and magical Chaldæans—appeared to Rosencranz, a Christian would say, in a vision, but I would suggest, in the shape of a materialized spirit. The purport of this visitation, as well as the subject of their conversation, remained for ever a mystery to many of the Brethren; but immediately after that, the ex-sorcerer and Ritter disappeared, and was heard of no more till the mysterious sect of Rosicrucians was added to the family of Kabalists, and their powers aroused popular attention, even among the Eastern populations, indolent and accustomed as they are to live among wonders. The Rosicrucians strove to combine together the most various branches of Occultism, and they soon became renowned for the extreme purity of their lives and their extraordinary powers, as well as for their knowledge of the secret of secrets.

As alchemists and conjurers they became proverbial. Later (I need not inform "Hiraf" precisely when, as we drink at two different sources of knowledge), they gave birth to the more modern Theosophists, at whose head was Paracelsus, and to the Alchemists, one of the most celebrated of whom was Thomas Vaughan (seventeenth century), who wrote the most practical things on Occultism under the name of Eugenius Philalethes. I know and can prove that Vaughan was, most positively, "made before he became."

The Rosicrucian Kabalah is but an epitome of the Jewish and the Oriental ones, combined, the latter being the most secret of all. The Oriental Kabalah, the practical, full, and *only* existing copy, is carefully preserved at the headquarters of this Brotherhood in the East, and, I may safely vouch, will never come out of its possession. Its very existence has been doubted by many of the European Rosicrucians. One who wants "to become" has to hunt for his knowledge through thousands of scattered volumes, and pick up facts and lessons, bit by bit. Unless he takes the nearest way and consents "to

be made," he will never become a practical Kabalist, and with all his learning will remain at the threshold of the "mysterious gate." The Kabalah may be used and its truths imparted on a smaller scale now than it was in antiquity, and the existence of the mysterious Lodge, on account of its secrecy, doubted, but it does exist and has lost none of the primitive secret powers of the ancient Chaldæans. The lodges, few in number, are divided into sections and known but to the Adepts; no one would be likely to find them out, unless the Sages themselves found the neophyte worthy of initiation. Unlike the European Rosicrucians—who, in order "to become and not to be made," have constantly put into practice the word of St. John, who says, "Heaven suffereth violence and the violent take it by force," and who have struggled alone, violently robbing Nature of her secrets—the Oriental Rosicrucians (for such we will call them, being denied the right to pronounce their true name), in the serene beatitude of their divine knowledge, are ever ready to help the earnest student struggling "to become" with practical knowledge, which dissipates the blackest clouds of sceptical doubt.

"Hiraf" is right again when he says that "knowing that their mysteries, if divulged, in the present chaotic state of society, would produce mere confusion and death," they shut up that knowledge within themselves. Heirs to the early heavenly wisdom of their first forefathers, they keep the keys which unlock the most guarded of Nature's secrets, and impart them only gradually and with the greatest caution. But still they *do* impart sometimes.

When our learned author asserts so dogmatically that the Rosicrucian learns, though *he never* uses, the secret of immortality in earthly life, he asserts only what he himself, in his practical inexperience, thinks impossible. The words "never" and "impossible" ought to be erased from the dictionary of humanity, until the time at least when the great Kabalah shall all be solved, and so rejected or accepted. The Count St. Germain is, until this very time, a living mystery, and the Rosicrucian Thomas Vaughan another one. The countless authorities we have in literature, as well as in oral tradition (which sometimes is the more trustworthy), about this wonderful Count's having been met and recognized in different centuries, is no myth. Anyone who admits one of the practical truths of the occult sciences taught by the Kabalah tacitly admits them all. It must be Hamlet's "to be or not to be," and if the Kabalah is true, then St. Germain need be no myth.

But I am digressing from my object, which is, firstly, to show the slight differences between the two Kabalahs, that of the Rosicrucians and the Oriental one; and, secondly, to say that the hope expressed by "Hiraf" to see the subject better appreciated at some future day than it has been till now, *may* perhaps become more than a hope.

The first Kabalah in which a mortal man ever dared to explain the greatest mysteries of the universe, and show the keys to "those masked doors in the ramparts of Nature through which no mortal can ever pass without rousing dread sentries never seen upon this side her wall," was compiled by a certain Simeon Ben Iochai, who lived at the time of the second Temple's destruction. Only about thirty years after the death of this renowned Kabalist, his MSS. and written explanations, which had till then remained in his possession as a most precious secret, were used by his son Rabbi Elizzar and other learned men. Making a compilation of the whole, they so produced the famous work called *Sohar* (God's splendour). This book proved an inexhaustible mine for all the subsequent Kabalists, their source of information and knowledge, and all more recent and genuine Kabalahs were more or less carefully copied from the former. Before that, all the mysterious doctrines had come down in an unbroken line of merely oral tradition as far back as man could trace himself on earth. They were scrupulously and jealously guarded by the wise men of Chaldæa, India, Persia and Egypt, and passed from one Initiate to another, in the same purity of form as when handed down to the first man by the angels, students of God's great Theosophic Seminary. For the first time since the world's creation, the secret doctrines, passing through Moses who was initiated in Egypt, underwent some slight alterations.

In consequence of the personal ambition of this great prophet-medium, he succeeded in passing off his familiar spirit, the wrathful "Jehovah," for the spirit of God himself, and so won undeserved laurels and honours. The same influence prompted him to alter some of the principles of the great oral Kabalah in order to make them the more secret. These principles were laid out in symbols by him in the first four books of the Pentateuch, but for some mysterious reasons he withheld them from Deuteronomy. Having initiated his seventy Elders in his own way, the latter could give but what they had received themselves, and so was prepared the first opportunity for heresy, and the erroneous interpretation of the symbols. While the Oriental Kabalah remained in its pure primitive shape, the

Mosaic or Jewish one was full of drawbacks, and the keys to many of the secrets—forbidden by the Mosaic law—purposely misinterpreted. The powers conferred by it on the Initiates were formidable still, and of all the most renowned Kabalists, King Solomon and his bigoted parent, David, notwithstanding his penitential psalms, were the most powerful. But still the doctrine remained secret and purely oral, until, as I have said before, the days of the second Temple's destruction. Philologically speaking, the very word Kabalah is from two Hebrew words, meaning *to receive,* as in former times the Initiate received it orally and directly from his Master, and the very book of the *Sohar* was written out on received information, which was handed down as an unvarying stereotyped tradition by the Orientals, and altered, through the ambition of Moses, by the Jews.

* * *

Would-be aspirants must not lure themselves with the idea of any possibility of their becoming practical Occultists by mere book-knowledge. The works of the Hermetic philosophers were never intended for the masses, as Mr. Charles Sotheran, a learned member of the Society Rosæ Crucis, in a late essay observes:

> Gabriel Rossetti in his disquisitions on the anti-papal spirit which produced the Reformation shows that the art of speaking and writing in a language which bears a double interpretation is of very great antiquity, that it was in practice among the priests of Egypt, brought thence by the Manichees, whence it passed to the Templars and Albigenses, spread over Europe, and brought about the Reformation.

The ablest book that was ever written on Symbols and Mystic Orders, is most certainly Hargrave Jennings' *The Rosicrucians,* and yet it has been repeatedly called "obscure trash" in my presence, and that too, by individuals who were most decidedly well-versed in the rites and mysteries of modern Freemasonry. Persons who lack even the latter knowledge, can easily infer from this what would be the amount of information they might derive from still more obscure and mystical works; for if we compare Hargrave Jennings' book with some of the mediæval treatises and ancient works of the most noted Alchemists and Magi, we might find the latter as much more obscure than the former—as regards language—as a pupil in celestial philosophy would find the Book of the Heavens, if he should examine a far distant star with the naked eye, rather than with the help of a powerful telescope.

But to particularize one or another book on Occultism, to those

who are anxious to begin their studies in the hidden mysteries of nature, is something the responsibility of which I am not prepared to assume. What may be clear to one who is intuitional, if read in the same book by another person might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of Occult Sciences will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses loaded with ridicule and chaff against. Besides this, it is in more than one way dangerous to select this science as a mere pastime. One must bear for ever in mind the impressive fable of Œdipus, and beware of the same consequences. Œdipus unriddled but one-half of the enigma offered him by the Sphinx and caused its death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgotten God, the idea.

If a man would follow in the steps of Hermetic philosophers he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science, must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation. The two hitherto irreconcilable foes, science and theology—the Montecchi and Capuletti of the nineteenth century—will ally themselves with the ignorant masses against the modern Occultist. If we have outgrown the age of stakes, we are in the heyday, *per contra,* of slander, the venom of the press, and all these mephitic *venticelli* of calumny so vividly expressed by the immortal Don Basilio. To science it will be the duty—arid and sterile as a matter of course—of the Kabalist to prove that from the beginning of time there was but one positive science—Occultism; that it was the mysterious lever of all intellectual forces, the Tree of Knowledge of good and evil of the allegorical paradise, from whose gigantic trunk sprang in every direction boughs, branches and twigs, the former shooting forth straight enough at first, the latter deviating with every inch of growth, assuming more and more fantastical appearances, till at last one after the other lost its vital juice, got de-

formed, and, drying up, finally broke off, scattering the ground afar with heaps of rubbish. To theology the Occultist of the future will have to demonstrate that the Gods of the mythologies, the Elohims of Israel as well as the religious and theological mysteries of Christianity, to begin with the Trinity, sprang from the sanctuaries of Memphis and Thebes; that their mother Eve is but the spiritualized Psyche of old, both of them paying a like penalty for their curiosity, descending to Hades or hell, the latter to bring back to earth the famous Pandora's box, the former to search out and crush the head of the serpent—symbol of time and evil, the crime of both expiated by the pagan Prometheus and the Christian Lucifer; the first delivered by Hercules, the second conquered by the Saviour.

Furthermore, the Occultist will have to prove to Christian theology, publicly, what many of its priesthood are well aware of in secret, namely, that their God on earth was a Kabalist, the meek representative of a tremendous Power, which, if misapplied, might shake the world to its foundations; and that of all their evangelical symbols, there is not one but can be traced up to its parent fount. For instance, their incarnated Verbum or Logos was worshipped at his birth by the three Magi led on by the star, and received from them the gold, the frankincense and myrrh—the whole of which is simply an excerpt from the Kabalah our modern theologians despise, and the representation of another and still more mysterious "Ternary" embodying allegorically in its emblems the highest secrets of the Kabalah.

A clergy whose main object has ever been to make of their Divine Cross the gallows of Truth and Freedom, could not do otherwise than try and bury in oblivion the origin of that same cross, which, in the most primitive symbols of the Egyptians' magic, represents the key to heaven. Their anathemas are powerless in our days—the multitude is wiser; but the greatest danger awaits us just in that latter direction, if we do not succeed in making the masses remain at least neutral—till they come to know better—in this forthcoming conflict between Truth, Superstition and Presumption, or to express it in other terms, Occult Spiritualism, Theology and Science. We have to fear neither the miniature thunderbolts of the clergy, nor the unwarranted negations of science. But Public Opinion, this invisible, intangible, omnipresent, despotic tyrant—this thousand-headed Hydra, the more dangerous for being composed of individual mediocrities—is not an enemy to be scorned by any would-be Oc-

cultist, courageous as he may be. Many of the far more innocent Spiritualists have left their sheepskins in the clutches of this ever-hungry, roaring lion, for he is the most dangerous of our three classes of enemies. What will be the fate in such a case of an unfortunate Occultist, if he once succeeds in demonstrating the close relationship existing between the two? The masses of people, though they do not generally appreciate the science of truth or have real knowledge, on the other hand are unerringly directed by mere instinct; they have intuitionally—if I may be allowed to so express myself—an idea of what is formidable in its genuine strength. People will never conspire except against *real* Power. In their blind ignorance, the Mysteries and the Unknown have been, and ever will be, objects of terror for them. Civilization may progress; human nature will remain the same throughout all ages. Occultists, beware!

Let it be understood then that I address myself but to the truly courageous and persevering. Besides the danger expressed above, the difficulties in becoming a practical Occultist in this country are next to insurmountable. Barrier upon barrier, obstacles in every form and shape, will present themselves to the student; for the keys of the Golden Gate leading to the Infinite Truth lie buried deep, and the gate itself is enclosed in a mist which clears up only before the ardent rays of implicit faith. Faith alone—one grain of which as large as a mustard-seed, according to the words of Christ, can lift a mountain—is able to find out how simple becomes the Kabalah to the Initiate once he has succeeded in conquering the first abstruse difficulties. The dogma of it is logical, easy and absolute. The necessary union of ideas and signs; the trinity of words, letters, numbers, and theorems; the religion of it can be compressed into a few words. "It is the Infinite condensed in the hand of an infant," says Éliphas Lévi. Ten ciphers, twenty-two alphabetical letters, one triangle, a square and a circle. Such are the elements of the Kabalah from whose mysterious bosom sprang all the religions of the past and present; which endowed all the Freemasonic associations with their symbols and secrets, which alone can reconcile human reason with God and Faith, Power with Freedom, Science with Mystery, and which has alone the keys of present, past and future.

The first difficulty for the aspirant lies in the utter impossibility of his comprehending, as I said before, the meaning of the best books written by Hermetic philosophers. These, who mainly lived in the mediæval ages, prompted on the one hand by their duty towards

their brethren, and by their desire to impart only to them and their successors the glorious truths, and on the other very naturally desirous to avoid the clutches of the bloodthirsty Christian Inquisition, enveloped themselves more than ever in mystery. They invented new signs and hieroglyphs, renovated the ancient symbolical language of the high priests of antiquity, who had used it as a sacred barrier between their holy rites and the ignorance of the profane, and created a veritable Kabalistic slang. This latter, which continually blinded the false neophyte, attracted towards the science only by his greediness for wealth and power which he would have surely misused were he to succeed, is a living, eloquent, clear language, but it is and can become such only to the true disciple of Hermes.

But were it even otherwise, and could books on Occultism, written in a plain and precise language be obtained in order to get initiated in the Kabalah, it would not be sufficient to understand and meditate on certain authors. Galatinus and Pic de la Mirandola, Paracelsus and Robertus de Fluctibus do not furnish one with the key to the practical mysteries. They simply state what can be done and why it is done; but they do not tell one *how* to do it. More than one philosopher who has by heart the whole of the Hermetic literature, and who has devoted to the study of it upwards of thirty or forty years of his life, fails when he believes he is about reaching the final great result. One must understand the Hebrew authors, such as *Sepher Yetzirah,* for instance, learn by heart the great book of the *Zohar* in its original tongue, master the *Kabalah Denudata* from the Collection of 1684 (Paris); follow up the Kabalistic pneumatics at first, and then throw oneself headlong into the turbid waters of that mysterious* . . . never tried to explain: the *Prophecy of Ezekiel* and the *Apocalypse,* two Kabalistic treatises, reserved without doubt for the commentaries of the Magi kings, books closed with the seven seals to the faithful Christian, but perfectly clear to the Infidel initiated in the Occult Sciences.

Thus the works on Occultism, were not, I repeat, written for the masses, but for those of the Brethren who make the solution of the mysteries of the Kabalah the principal object of their lives, and who are supposed to have conquered the first abstruse difficulties of the Alpha of Hermetic philosophy.

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* The cutting is here imperfect—some paragraph or so wanting.

on the lookout

Plato on Science

Students impressed by what H.P.B. says of Plato in the "Before the Veil" section of *Isis Unveiled* will find a recent volume, *Therapeia,* by Robert E. Cushman (Chapel Hill, 1958), a useful compendium of Platonic wisdom. The particular virtue of Dr. Cushman's book lies in the fact that the author has made a strenuous effort to interpret Plato in terms of the full statement of his philosophy, and *Therapeia* is expository, not critical. It is not easy to think of a modern, general work on Plato which has comparable excellence. A passage comparing Plato's views on science with those of Francis Bacon will give some idea of Dr. Cushman's approach:

> The Platonic sciences, represented in Book VII of the *Republic,* are abstract and theoretical rather than concrete and applied. The incentive prompting these sciences is hardly distinguishable from interest in truth as such, although they are concerned with specialized provinces of truth. There are indications that Plato regards the sciences as partly inspired by aesthetic concern for perfection of form. Moreover, the sciences, although they afford truth of a certain rank, are instrumental to a yet higher knowledge; for the knowledge which science affords assists the mind to apprehend intelligible Being and, at length, to achieve intellectual intuition of the good.

Baconian Science

> With Francis Bacon, on the contrary, the motivation of "natural philosophy" is application. His interest is one of control and exploitation of physical nature for man's comfort and convenience. Science has no such limited purpose for Plato. Applied sciences he described in the *Republic* as rather vulgar and "mechanical." In the *Philebus,* he takes a more favorable view; however, he still rates the applied sciences below the theoretical and these, in turn, are subordinate to dialectic, which aims at intelligible and immutable Being. The justification of the pure sciences is not the measurement of land, exact accounting in business, the prediction of eclipses, or calculation necessary for navigation and construction. These purposes the sciences may

> indeed serve. But the true aim of the sciences is, principally, to habituate the mind to the use of pure thought and to "convert" the soul from the world of generation to that of essence. Anomalous as it may appear to our modern viewpoint, the justification of the sciences is, for Plato, their serviceability for moral and spiritual ends. Pursuit of them facilitates apprehension of ultimate reality. By that "measure" men and cities might conceivably govern themselves in righteousness. In the case of both Bacon and Plato the sciences possess utility; but their conceptions of utility are quite different. Nevertheless, in both instances, the scientific enterprise is controlled by a judgment of value and of purpose. It is a decision about the "good" which engenders the sciences and justifies their nature.

Tools of Education

One sees, here, that *motive* is indeed the all-important factor for Plato. Not "control and exploitation of physical nature," which is the motive accepted by the modern world from Bacon, but clarification of the mind in order to recognize the validity of philosophical principles was the value placed by Plato on scientific activity. And we see, also, from this explanation, why mathematics was so often a prerequisite for entry into ancient Greek schools of philosophy. A man with knowledge of mathematics had had some preparation for recognizing the reality of impersonal and abstract ideas. And mathematics is accounted the "queen" of the sciences.

The Basic Reform

There is today much criticism of the failures of the branches of technology to coordinate their efforts, and of their apparent inability to avoid creating terrible new problems, whatever help they may bring to the economic side of life, and however much they may add to our "comfort and convenience." Plato would have pointed out that these problems arise from a persistent neglect of the nature of man, which is to seek truth, and not to make himself "comfortable." What Plato showed, and what we learn from Theosophy, is that a tinkering sort of reforms and palliatives at the level of effects cannot help us. Only the basic reorientation made possible by self-knowledge can bring the correction to the use of science that is now being demanded on every hand. Thus we have again practical confirmation of what Madame Blavatsky wrote in her articles, "Our Three Objects," and "Let Every Man Prove His Own Work." But to see this confirmation it is necessary to adopt the point of view from which she wrote. This, also, was Plato's contention. Knowing, he

held, is *becoming;* it is an act of egoic decision which cleaves to the Good; it does not result from the manipulation of ideas or "logical" development.

Plato and the Poets

Clearer recognition of the intent of Plato is very much in the air, these days. In a work of impressive scholarship, *Preface to Plato* (Harvard University Press, 1963), Eric Havelock throws light on a problem that has sorely troubled modern lovers of Plato—his opposition to the "poets." Mr. Havelock shows by an analysis extended throughout his book that the role of the poets in Plato's time was not as it is conceived today—as a liberated and creative expression of individual insight and originality—but rather a transmission of conventional cultural attitudes, and therefore confining to the mind. The poets embodied *orthodoxy*—the views which Plato has Socrates challenge at every turn. And Plato is especially disapproving of the beguiling effects of poetic art-forms on the *psyche* in establishing conventional attitudes through the feelings of those attentive to the traditional poets. One might almost say that the poets whom Plato found so interfering with true education were to his time what the mass media—TV and radio—are to the present. In consequence of the subject of *Preface to Plato,* the whole modern conception of "art" is subjected to severe criticism. For many people, art, once simply skill in the performance of action, has become a substitute for serious thought.

Platonic Revival

Still another "Plato" book of value, written years ago but only recently published in a paperback edition (1965) by Dover, is *Socratic Method and Critical Philosophy* by Leonard Nelson. Nelson, despite his name, was a German professor of philosophy who died in 1928, yet left a body of students who absorbed something of the intensity of his devotion to the educational work of Socrates. Those interested in what is meant by the method of dialogue, or the Dialectic, will find much help from reading both Dr. Cushman's and Prof. Nelson's books. In all, it is fair to say that a definite "Platonic Revival" is now going on in the world of scholarship, accompanied by the recapture of something of the ardor and commitment which characterized the life and work of both Socrates and Plato. These are qualities which, save for a few exceptions down the centuries, have been notably absent from "philosophical" texts.

The Unstable Earth

The many earthquakes in various parts of the globe during the past three years might easily make us suspect that we are living on a none-too-solid planet. (Scientists now believe the inner core of the earth to be a solid ball of nickel and iron some 1800 miles in diameter floating in a liquid outer core.)

The most recent quakes, those in Los Angeles and Orange counties on June 14 and in Fairbanks, Alaska, on June 21, though reasonably strong, caused no structural damage, but they were followed by heavy surf—six- to eight-foot breakers—along the California coast. Other effects were picked up by delicate instruments buried deep in an abandoned mine in Kern County (Los Angeles *Times,* June 22).

By means of a vertical pendulum designed by Dr. Hugo Benioff, a seismologist at Caltech, it has been discovered that the entire earth "rings like a bell" during earthquake disturbances. Other instruments record "the slow stretching and squeezing caused by tidal forces of the sun, moon, and the ocean, as well as rapid strains produced by earthquake waves."

Dr. Stewart Smith, a geophysicist at Caltech, sums up the findings:

> We have developed through instrument readings in the mine ideas as to how density changes within the earth. We have ideas on temperature deep in the earth. Once excited by earthquakes, some of the frequencies die out more rapidly than others. Some areas of the inner earth tend to absorb energy more rapidly than others, giving us indications as to temperatures and composition of materials.
>
> You cannot do something to the earth in one place without affecting it everywhere else. If you take the earth in Southern California, open up a crack as happened Wednesday night, let the ground slip along the surface, you produce a small displacement as far away as New York and everywhere on the globe.
>
> We see these responses on our instruments here at the gold mine. But the great mystery about earthquakes is the source of these forces. We do not understand where the forces come from or what causes them.

The Earth, an Entity

Dr. Smith's last admission is a far cry from the statements characteristic of scientists in H. P. Blavatsky's time; yet probably few of today's scientists, if any, are ready to consider the implications of *The Secret Doctrine* statement (I, 640):

> It is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. For these forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore, have to remain unknown to science, because left unexamined.

What the Caltech scientists have learned from their instruments suggests that the earth responds to the stresses of its environment as if it were an organism with something analogous to motor and sensory nerves, tensor muscles, etc.—in short, as if it were an *entity*. Occult science asserts that it *is* an entity. "Entity," says H.P.B. (*S.D.* I., 154), "may be thought a strange term to use in the case of a globe; but the ancient philosophers, who saw the earth as a huge 'animal,' were wiser in their generation than our modern geologists are in theirs."

Signals from "Outer Space"

Herbert Friedman, of the Naval Research Laboratory in Washington, D.C., has announced "the first definite tracing of X rays to sources outside the earth's own galaxy." (Los Angeles *Times*, July 7.) He said that data from a small rocket launched last May 17 in New Mexico have now provided:

> 1. Positive evidence that a far-away galaxy known as Virgo A or M-87 is sending X rays this way. The galaxy is thirty million light years away and previously gained scientific attention when it was found to be a source of radio waves;
>
> 2. The first determination that one of the mysterious heavenly bodies known as quasars, or quasi-stellar radio sources, produces X rays. One of the many arguments about quasars is how far away they are, but some scientists think they are on the edges of the universe;
>
> 3. Evidence of a "smooth background" level of X rays that fills the universe between galaxies. This, Friedman thinks, is left over from the "big bang" in which the universe was born about ten billion years ago;
>
> 4. A further argument for stepping from short rocket flights at least up to orbiting satellites as a means to monitor the X rays from space.

In Parenthesis

For some months, amateur radio operators and members of MARS (Military Affiliated Radio System) have been discussing the possible source of just such strange radio waves as seem to have instigated the Naval Research probe. The signals *appeared* to be coming in on a "continuous wave," suggesting to radio operators an intelligible pattern. Speculations about the signals ranged from suspecting that they might be radio waves from earth rebounding from some point in space, to wondering whether they might be attempts to communicate by inhabitants of another planet (or galaxy). So far as is known, all attempts to interpret the signals have been unsuccessful. Amateur operators also point out that there is no telling when or where such waves may have originated, for there is no indication that radio waves ever die out.

Such speculations recall a remark H.P.B. made in another context, but applicable here: "The real and *Occult* forces in nature only now begin to be known—and even in this case by heterodox, not orthodox Science." Conceivably, these amateurs are working on the borderline of the realm of occult forces, and are showing considerable intelligence by refusing to jump to conclusions.

Cosmic Electricity and Its Correlations

Because of the wide interest nowadays in electromagnetism, electronics, etc., various passages assembled from the teaching may be of interest. H.P.B. quoted in *The Secret Doctrine* this important paragraph from *Isis Unveiled* (I, 258):

> Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity —the life-principle, the *anima mundi*, pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom, springs *matter* and *spirit*. Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies.

On page 81 of *The Secret Doctrine* I we find:

> All these—"Light," "Flame," "Hot," "Cold," "Fire," "Heat," "Water," and the "water of life" are all, on our plane, the prog-

eny; or as a modern physicist would say, the correlations of ELECTRICITY. Mighty word, and a still mightier symbol! Sacred generator of a no less sacred progeny; of fire—the creator, the preserver and the destroyer; of light—the essence of our divine ancestors; of flame—the Soul of things. Electricity, the ONE Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at its lowest; GOD AND DEVIL, GOOD AND EVIL.

Moreover:

All the Kabalists and Occultists, Eastern and Western, recognise (*a*) the identity of "Father-Mother" with primordial *Æther* or *Akasa* (Astral Light); and (*b*) its homogeneity before the evolution of the "Son," cosmically *Fohat,* for it is Cosmic Electricity. "Fohat hardens and scatters the seven brothers"; which means that the primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness. (*S.D.* I, 75-6.)

Finally:

Fohat is the aggregate of all the spiritual creative ideations *above,* and of all the electro-dynamic and creative forces *below.* in Heaven and on Earth. (*Transactions,* p. 38.)

Anatomy of Quasars

While Naval Research has centered its attention on electromagnetic waves coming from quasars, astronomers at Mt. Wilson and Palomar observatories have been studying the quasars themselves by means of spectroscopy. George Getz (Los Angeles *Times* science writer) reported some of the facts (June 22):

Most of the light emitted from quasars, the most distant known objects in the universe, comes from their immensely bright core or nucleus. Quasars, short for "quasi-stellar objects," are thus believed to be this bright nucleus surrounded by an envelope of hot, shining gas clouds that reach out one hundred times or more the distance of the diameter of the core itself.

The nucleuses of two quasars studied are between twenty and thirty times larger than the diameter of our whole solar system, that means that although the quasar may be one hundred times brighter than a whole galaxy of billions of suns, its nucleus is only one millionth the diameter of such a galaxy. How such a relatively "small" object can shine so brightly is still a major mystery.

It has been found that light variations in quasars fluctuate in intervals of earth days, months, or years. Although the brightness of the nuclei varies, no corresponding variation has been found in the

enveloping clouds. The temperature of the clouds has been estimated at about 40,000 degrees Fahrenheit, and their total mass as equal to 100,000, or perhaps even a million, of our sun. Most astronomers, but not all, think the quasars are very far away.

"Closer to Home"

Meantime, study of the planets of our own solar system continues. The following paragraphs are taken from Walter Sullivan's column in *The New York Times* (Dec. 4, 1966):

> It is surprising that radio observations indicate most, if not all, the planets, from Mercury to Neptune, have environments, on or just beneath their surfaces or within their atmospheres, that do not differ radically from those of the earth. A hot body emits electromagnetic energy which, if it is not enough, includes visible light—it glows. Cooler bodies glow in infra-red radio waves. Thus the intensity of the emission at any of these wavelengths can be used to calculate the temperature of an object if its size and properties are approximately known.
>
> [It has been found] that Mercury . . . "looks" just as hot whether the side facing the earth is largely sunlit or largely dark. . . . The mild subsurface temperatures can only be explained by one—or both—of two factors. There is radio evidence that Mercury may be rotating relative to the sun; and it may have an atmosphere whose winds transport heat from the sunlit to the dark side. . . .
>
> The indications that there are vast regions within the atmospheres of the outer planets at room temperature have led scientists to propose that the possibility of life in those atmospheres cannot be totally ruled out.

"The whole of antiquity," says H.P.B. (*S.D.* II, 703), "believed in the Universality of life. But no really initiated seer of any civilized nation has ever taught that life on other stars could be judged by the standard of terrestrial life."

Hazard of Noise

In an article on noise in the *Saturday Review* for May 27, Millicent Brower quotes Dr. Samuel Rosen, consulting ear surgeon at Mount Sinai Hospital in New York, concerning loss of hearing and other ill-effects of exposure to too much noise. After years of research, including study of exceptional good health and longevity of an African tribe which lives in a very quiet region of the Sudan, Dr. Rosen said:

> Every time a person hears a loud noise, the pre-capillary blood vessels constrict. With prolonged noise exposure, whether inter-

mittent or continuous, the contraction goes on along with the noise. But this concentration may continue after the noise stops and may become permanent. This contraction alters the supply of blood throughout the system; less blood goes to the nerve of hearing; this malnutrition causes hearing loss.

Rewards of Quiet

Another authority, Dr. Howard Bogard, psychologist at the Queens Hospital Center, told a New York State hearing on the noise made by jet aircraft that such sounds "can seriously affect mental well-being." Noise, Dr. Bogard said, "interferes with concentration and communication; it disrupts rest and sleep." Dr. Rosen found that the Maabans of the Sudan suffer very little hearing loss with advancing age. Elderly Maabans hear far better than older people in civilized countries and all Maabans are wholly free of "hypertension, coronary thrombosis, ulcerative colitis, acute appendicitis, duodenal ulcer, and bronchial asthma—ailments common in Western civilization."

The *Saturday Review* gives a table showing the decibel rating of various familiar sounds. Breathing is 10 decibels, a food blender, 93. A loud motorcycle develops sound pressure of 111 decibels, a jet plane at take-off, 150. The U.S. Air Force recommends ear-protectors to prevent hearing loss during long-term exposure to any sound of 85 decibels or above. America, Miss Brower says, has been laggard in undertaking noise-abatement programs, while Europe is alert to the dangers to health:

> European countries have already recognized noise as an environmental pollutant. England prepared an exhaustive report on noise and has adopted a national noise reduction code; noise abatement laws are also in effect in France, Germany, and the Scandinavian countries. Moscow bans horn-blowing, and General De Gaulle, on the New Year, outlawed transistor radios in public places in all of France.

Noise Ten Years Hence

Efforts are now beginning in New York to reduce noise but numerous sources of din will have to be controlled. Planes, trucks, jack-hammers, subway-trains, are a few of them. Meanwhile—

> Machines are getting bigger, and power is getting more powerful. In urban areas, the noise level raises one decibel each year. According to the logarithmic ratio of progression, that means that in ten years New York City and other cities will be twice as noisy as now.

Perhaps, as time goes on, there will be realization that there must be something wrong with a "progress" which indirectly attacks both physical and psychic health.

Nature's Building Blocks

Much has been, and is still being, discovered about man's hereditary factors—genes and chromosomes—since Mr. Judge wrote (*Ocean*, p. 67):

> . . . the various verses and books teaching such transmigration have to do with the actual method of reincarnation, that is, with the explanation of the actual physical processes which have to be undergone by the Ego in passing from the unembodied to the embodied state, and also with the roads, ways, or means of descent from the invisible to the visible plane. This has not yet been plainly explained in Theosophical books, because on the one hand it is a delicate matter, and on the other the details would not as yet be received even by Theosophists with credence, although one day they will be.

According to geneticists, there are normally 44 body chromosomes containing the genes which bear an individual's heredity, his "blue print" for life, arranged in pairs numbered 1 through 22, plus two sex chromosomes, X and Y—46 in all. The normal female cell contains the 44 body chromosomes plus two X-chromosomes (XX); the male cell has one X- and one Y-chromosome (XY). Abnormalities in the number of chromosomes and defects in the genes have been linked by studies and research to mental and physical abnormalities.

Some Findings

A column in the Los Angeles *Times* (June 9) collects the results of comparatively recent researches in genetic distortion. One study at a mental hospital in Scotland revealed that the hard-to-manage male patients had an extra Y-chromosome (XYY). After going fairly deeply into the backgrounds of these men—home conditions, family, etc.—the scientists concluded:

> The picture of the XYY males that emerges from examination of those detained at the State Hospital is of highly irresponsible and immature individuals whose waywardness causes concern at a very early age. It is generally evident that the family background is not responsible for their behavior. They soon come into conflict with the law, their criminal activities being aimed against property, although they are capable of violence

against persons if frustrated or antagonized.

All nine men with an XYY chromosome complement conform fairly closely to this broad description and it seems reasonable to suggest that their antisocial behavior is due to the extra Y-chromosome.

Other linkages of probable cause to effect include: a normal set of chromosomes plus an extra No. 21, a condition which occurs in mongolism; in males, a normal set plus an extra X-chromosome (XXY), which results in mental retardation and female sexual characteristics; a condition of females where the individual shows retarded growth and sexual development and often is mentally retarded, which is due to having only 45 chromosomes—one of the X-set is missing.

"Natural Selection" at the Microscopic Level

Sometimes the normal number of chromosomes is present, but a single gene is defective: a deficiency in the gene that should change one substance into another results in feeble-mindedness—"No normal gene, no protein, no change of PA, no normal behavior." Scientists at the State University of New York recently have reported that certain human cells, when treated with LSD show extensive breakage of chromosome No. 1—the largest human chromosome—but cells with similarly observed chromosome breaks caused by agents other than LSD have a tendency to develop malignancy. Most of the embryos that are conceived with chromosome abnormalities do not survive.

The misfortune characteristic of such research discoveries—so impressive in symptomatology—is that they disclose only effects, not causes. Skandhic propensity no doubt has its physical representatives, and the division between the astral man and his genetic endowment may be tissue thin. The idea of the reincarnating ego would throw a very different light on all such findings.